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THE

Bishop of *HEREFORD's*

S E R M O N

Preach'd before the

House of LORDS,

On *January 30. 1726-27.*

Price *Four-Pence.*

Die Mercurii 1^o Februarii, 1726.

ORdered by the Lords Spiritual and Temporal in Parliament Assembled, That the Thanks of this House be, and are hereby given to the Lord Bishop of *Hereford*, for the Sermon by him Preached before this House on *Monday* last, in the *Abby-Church, Westminster*; and he is hereby desired to cause the same to be forthwith Printed and Published.

*W^m Cowper,
Cler' Parliamentor'*



A
S E R M O N

Preach'd before the
Lords Spiritual and Temporal
I N

PARLIAMENT Assembled,

A T T H E

Collegiate Church

O F

St. Peter's Westminster

On Monday January 30, 1726-27.

Being the A N N I V E R S A R Y of the
M A R T Y R D O M of King C H A R L E S
the *First.* *Egerton* *K.*

By the Right Reverend Father in GOD,
HENRY Lord Bishop of *HEREFORD.*

L O N D O N :

Printed for JAMES and JOHN KNAPTON, at
the Crown in St. Paul's Church-Yard. 1727.

SERMON

Preached at St. Paul's Church, London, on the 14th of May, 1794.

By the Rev. John Newton, Minister of the said Church.



Collected by

St. Peter's Church, Westminster.

On the 14th of May, 1794.

Being the 14th of May, 1794.

At the Church of St. Paul, London.

By the Rev. John Newton, Minister of the said Church.

Printed by J. Johnson, St. Paul's Church-Yard, 1794.

Price 1s. 6d.

For Sale by J. Johnson, St. Paul's Church-Yard, 1794.

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*Proverbs XXIV. the latter
Part of the 21st. Verse.*

*Meddle not with them that are
given to Change.*

The whole Verse stands thus,

*My Son, Fear thou the Lord
and the King; and Meddle
not with them that are given
to Change.*



AND from the former Part
of it we may first observe,
that the Fear of God, as
taken for the Reverence
and Obedience that is
due to him and to all his Commands,

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or for the Whole of Religion grounded on the Belief of a supreme Being the Governour and Judge of the World, is laid down by King *Solomon* as the firmest Basis and Support of Government ; and what he saw would Establish his Throne, and secure the Allegiance of all his Subjects, upon whom it had it's just Weight and full Influence, or who submitted to it upon the Principles of Conscience, or the Fear of God ; and that no other Fears of Wrath or Punishment from the Sword of Human Justice, however necessary to Curb and Restrain the bold and licentious Practices of wicked Men, were equal to it ; or indeed of any Force at all, where there was Power or Subtlety enough to escape them.

AND,

A N D, *Secondly*, from the close Connection of the foregoing Precepts, it may be further observ'd, That the Fear or Obedience which is due to the King or supreme Magistrate, is ever to be Regulated and Limited by the Fear of God, and in no Case to Interfere with it, or with any of his Commands. King *Solomon*, who very well knew by whose Authority he Rul'd over *Israel*, and the utmost Extent of the Power that was given him, was too Good and too Wise a Prince to exceed his Commission, or usurp upon the Consciences of his People, by laying any sinful Impositions upon them ; and therefore in acknowledgment of his *own*, as well as to put them in Mind of *their* Subjection to the great Sovereign of all

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the World, he Charges them in the first Place, and above all Things else, to Fear the Lord, and, next to him, the King, as his Vicegerent, and in due Subordination to his Laws. *Fear the Lord and the King.* And then he adds, as a necessary Consequence of these Injunctions, *And Meddle not with them that are given to Change.*

FOR to do this would be utterly inconsistent with both those Duties, and the plainest breach or violation of them.

IN discoursing therefore upon these Words I shall,

First,

First, Enquire who are those *that are given to Change*, and what it is, *To Meddle with them*.

Secondly, I shall consider the great Mischiefs that arise from it. Which I shall apply,

Thirdly, To the Melancholy Occasion of this Day's Solemnity ; And to the present State and Condition of our Nation.

AND *First*, If we look upon King *Solomon* as giving this Charge to the Body of his Subjects, who, in a Political Sense, were all his Sons ; or to his Son the Heir of his Crown, who was likewise his Subject, and most immediately concern'd in Point of
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of Duty as well as Interest to attend to it, it must doubtless be meant of a Change in Government, with respect either to the Fundamental Laws of its Constitution, or to the Person intrusted with the Execution of them.

AND by *Them* who are *Given to Change*, must be understood, Those who are ready and forward upon every slight Occasion, or little Disgust, or through Pride, or Envy, or Malice, or any other unhappy Temper of Mind, to Project and Enterprize new Schemes or Forms of Government, to the Subversion of that, whatever it be, under which they live, and by which they are Protected.

AND then the Advice of not Meddling with such Men, is to avoid their Counsels, and abhor their Designs, and to give no Encouragement or Countenance to them.

HOW far any Persons, who bear a part in the Legislative Power, where it is vested in Many, may involve themselves in this Guilt, of being prone to Change upon any of the foregoing unwarrantable Motives, I shall not here determine; but leave them to answer it to God and their own Consciences, (if there are any such) who in their Consultations, can suffer themselves to be byass'd or govern'd by private or corrupt Views, or to have their Eye upon any Thing, in what they do, that is opposite

posite to the Welfare and Prosperity of their Country, or to the Honour of God, and his Holy Religion.

BUT this we may be certain of, that there can be no Objection drawn from this Precept, against their free Deliberations for the Benefit of the Community over which they Preside ; or against such Alterations which they shall jointly and maturely agree to make in the Establishment it self, upon any necessary Exigency that shall apparently and undeniably require it.

FOR the Caution in my Text was not directed to Persons possess'd of such an Authority, the supreme Power being then solely in the King, who gave the Advice ; and therefore
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it cannot fairly be urg'd to restrain Those in whom the same Power is vested, under what Form soever it be, from the due and regular Exercise of it ; or to hinder them from providing, in the way they shall judge to be the most prudent, for the Publick good or common Safety.

BUT whatever Attacks are made upon the Laws or Constitution of a Kingdom by those who are not in the Government of it, but are wholly under Authority and in Subjection to it, they are doubtless the most evident Transgressions of the Royal Precept which is now before us, and can be resolv'd only into Faction, or Sedition, and when attended with Force and Violence, into open Rebellion.

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HAVING thus seen what it is to be *given to Change*, and to be concern'd with such Men, and where to fix the Guilt of it: I shall now proceed to consider

Secondly, The great Mischiefs that arise from it.

THOUGH we cannot but be sensible of the Blessings we enjoy under his Majesty's Government; and of the Justice of that great Alteration, which open'd the way to it; yet so many and great are the Struggles and Convulsions that usually attend such Alterations, and so doubtful and hazardous, for the most Part, the Issues of them, that it has been always the Wisdom of those who bear Rule in any Community, and consult the
Peace

Peace and Happiness of it, not to undertake them but with the utmost Caution, or where its Safety and Preservation do absolutely and unavoidably call for them. And as for all other Changes of a meaner Birth and vulgar Extraction, or which owe their Original to the Ambitious Views of Crafty and Designing Men, or to the enrag'd Passions of those who are sway'd and misled by them, what do they Promise, or Entail upon the World, but the utmost Confusion, and all the Calamities that are naturally incident to such a State? And what else can well be expected from the Madness of those Men who are generally the deepest engag'd in such Enterprises? *St. Paul*, who had a good Knowledge and Experience of

Mankind, has given us their just Characters, in his Description of the Principal Actors in the troublesome or *Perilous Times*, which he foresaw would happen in the *Last Days*; in the third Chapter of his second Epist. to *Tim.* 2d, 3d, 4th, and 5th Verses, where they are set forth by him, in their proper Colours, as *Lovers of their own selves, Covetous, Boasters, Proud, Blasphemers, Disobedient to Parents, Unthankful, Unholy; without Natural Affection, Truce-breakers, False-accusers, Incontinent, Fierce, Despisers of those that are good, Traitors, Heady, High-minded, Lovers of Pleasures more than Lovers of God; Having the Form of Godliness, but denying the Power thereof.* And his Advice

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to *Timothy*, whom he styles in the Beginning of his first Epistle to him, *His own Son in the Faith*, is much the same as King *Solomon* has given, in the Text, to *his Son*; *From such Turn away* (verse 5.) 'or do not *Meddle*, or keep Company with them.

AND the several Titles under which he has rang'd these Champions of Sedition, may be reduc'd likewise, in fewer words, to such as Fear neither God, nor the King, or who have no regard to any Human or Divine Laws; but are obstinately resolv'd to shake off all the Ties and Obligations of both; or, to use the Language of the Royal Psalmist, (*Psf. ii. 2.*) *To break their Bands asunder, and to cast away their Cords from them.*

AND

AND having once set themselves at Liberty from the troublesome Restraints of Law and Religion, which is the first and most desireable *Change* which such Men do commonly aim at, they make no Scruple, when they have it in their Power, to bring about any other Changes, that are most subservient to their Lusts and Interests, or of committing the most barbarous, and inhuman Acts of Cruelty and Injustice that may help to accomplish them.

BUT, *Thirdly*, Of this we shall see more in the Application I am now to make of what has been said to the mournful Occasion of this Day's Solemnity : Which was
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no less, and it could not well be a greater Change, than the Entire Subversion of our whole Constitution, and the most barbarous Murder of the King himself who *Resisted it unto Blood.*

AND thus Remarkably *given to Change* were the Chiefs or Ringleaders of this Scene of Confusion and Rebellion, that when they had Expell'd our whole Order of Bishops, and abolish'd the Rites and Discipline, and Liturgy of our Church, to Distinguish their Zeal for a further Reformation, they would not so much as admit of our Creeds, or the Ten Commandments, into the Publick Services of their Congregations.

A S to the several other Forms or Modes of Religion, which they afterwards introduc'd into the Place of the Establishment, which they had now destroy'd, it is hard to say what they were; so various and uncertain were the *Changes* that succeeded it, and so innumerable and monstrous the Sects and Parties into which they were afterwards divided.

A N D by what ways and means were these Pious Alterations, as they would have them thought, at length Effected, but by Tumult and Outrage, by Insulting the King and all his Friends, and by Intimidating and Excluding from their Assemblies such as they knew were best dispos'd and able to oppose them?

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BUT to go on to their Amendments and Regulations in the Civil Government ; and these were much of the same strain, and brought about by the same Righteous Methods which had serv'd to Reform our Establish'd Church. An Illegal, Tyrannical, and Military Power was set up and Usurp'd over the whole Nation, which soon trod upon the Necks of those who had unwarily been too Instrumental in setting it up ; the Royal Family were forc'd to fly from their Bloody Persecutors ; and the whole House of Peers, before whose Noble Successors I am now speaking, were Voted, by the Commons, as an Useless and Dangerous Body of Men, and so the Doors of their own House were shut against them, and the Privileges

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of their high Birth were taken from them. And then according to the Observation of the Wiseman, *Eccles. x. 6, 7.* *Folly or Wickedness, was set in great Dignity, and the Rich sat in low place ; and servants were seen upon Horses, and Princes walking as servants upon the Earth.* And thus they went on continually Changing and Refining their Unsteady Schemes of Tyranny and Oppression, 'till it pleas'd God to stop their Career, by Restoring the Royal Family of our Martyr'd Sovereign to their just Rights, and, with them, our whole Constitution in Church and State with all its ancient Privileges ; which by the Blessing of God have been ever since preserv'd to us on their old Foundations.

AND

A N D this leads me to the further Application of my Discourse to the present State and Condition of our Nation ; whose Safety and Preservation so entirely depend upon his Majesty's Government, who by the good Providence of God is now set over us, and upon the Protestant Succession in his Royal Family ; and this Establishment enacted and settled by the highest Authority in the Nation ; that as all Attempts to Change or Subvert it would be justly Construed, in the Eye of our Law, to be Treasonable and Rebellious, so must every Desire and Inclination towards it be likewise accounted the utmost Extremity of Folly and Madness.

I T would be a needless Presumption in me to enter upon a Defence of his Majesty's Rightful and Lawful Claim to the Imperial Crown of these Realms, in this August Assembly, who have so often and so Solemnly recogniz'd it in your own persons, and so eminently contributed to the Settling of it.

B U T though I know to whom I am now Addressing myself, I will yet affirm, and I do it with the more assurance, as not doubting of your concurring with me in what I say, that the present Limitation and Settlement of the Crown upon his Majesty and his Royal Descendents, has been Establish'd and Confirm'd by an Authority equal to that by which any of his
 Royal

Royal Predecessors have ever held or enjoy'd it before him, I mean by the Authority of the whole Kingdom, and by a Body of Laws, made and renew'd in two distinct Reigns for it's firmer Security ; and a greater Authority, under God, (whose Ordinance it is, as well as Man's) I think we need not enquire after.

A N D now, what are the Grievances which any of his Majesty's Subjects have the least Reason to complain of? What Encroachments has he ever made upon the Liberties or Properties of his People? Or has he invaded any of our Rights, or violated any of his Promises and Engagements to us? Has he in any Instance trampled upon our Laws, or dispens'd with them

them? Or has he taken one step, since he sat upon the Throne, that we are able to charge with the least Tendency or Disposition towards it? What then has he done, that any of those who live under his Government, can grow weary of it, or be fond of altering it? Or, to put this Matter a little further, with how much Care and Vigilance has he always watch'd over the Welfare of his People, and their Prosperity? And what are the Blessings or Privileges that should most engage their *Zeal* and *Affections* in the *Defence* and *Support* of his Government, that we do not reap and enjoy from the Benefit of it?

BUT

BUT there is still this further Obligation, or rather Necessity, upon us, to be faithful to his Majesty, and to the Protestant Heirs of his Illustrious House, who are to succeed him, that we are otherwise expos'd to the certain Miseries that would be brought upon us by a Popish Pretender, bred up in the grossest Bigotry, Superstition and Idolatry of the *Romish* Religion. And this Religion we must doubtless accept of in Exchange for our own, or be oblig'd to submit to the severest Tryals of Cruelty and Persecution, shou'd it please God, for the just Punishment of our own Unsteadiness, Perjury, or Rebellion, or any other our most crying and provoking Impieties, to suffer so heavy

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vy and dreadful a Judgment to fall upon us

AND are we not under the same obligations to oppose the Designs and Views of the Pretender to his Majesty's Dominions, with respect to the Wealth and Trade and Strength of the Nation? Can we think them secure, should he prevail against us, from his own Depredations; or sufficient to answer the Demands of his Circumstances?

OR can we now be Ignorant of the Measures that have been concerted to settle him on the Throne, as the only Expedient made Choice of by the Enemies of our Country to enslave our Nation; or, in other Words, to undermine

undermine and destroy all *our* most dear and valuable Interests; and to support their unreasonable and unjustifiable Demands for the advancement of their *own*? Has he not been always pitch'd upon as the Engine of the ambitious Designs of our Enemies, the Disturber of our Peace, and the fittest Instrument of all the pernicious and destructive Attacks they wou'd make upon us? And can we be then at a loss upon whom we are to depend, under God, for our Protection from these, and the like Dangers; or to whom we are indebted for our present Safety, and upon whom we must still rely for our future Preservation?

UPON the whole, I cannot conceive how a greater Infatuation can

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possess the Minds of a Free, Protestant, and, I may yet say, a wealthy and powerful People, who are in the full Possession and Enjoyment of all their Civil and Religious Rights; and may hope, by God's Blessing, to have them continued to themselves and their Posterity, under the auspicious Government of a Wise and Gracious King, and the numerous Family of his Royal Descendants; than to think of submitting them, as they must do by any Alterations they can now Project, to the arbitrary Disposal of a Popish Successor.

A N D therefore certainly no Advice can be more seasonable than that which is given us in the Words of my Text, and those which immediately precede

precede it; to be Religious and Loyal; or to *Fear God and the King*; and, in Consequence thereof, to have no Friendship or Intimacy with the Enemies of either; or which is the same thing, *Not to Meddle with those Men, whoever they be, that are given to Change.*

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proceeds it; to be Religious and Loy-
 al; or to Honour God and the King; and
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 Friendship or Intimacy with the En-
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 thing, Not to mix with those Men
 whoever they be, that are given to
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